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ESSAYS OF

ISIDOR RAYNER

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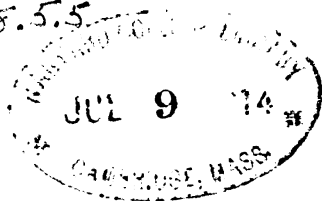
William B. Rayner.

Cambridge, Mass.

Prof. R. C. Brown.

June 25th 1891.

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Press of JOHN MURPHY COMPANY, Baltimore, Md.

This volume is inscribed to my

devoted wife

MARGARET COULTER RAYNER

P R E F A C E.

These essays were written by Senator Rayner many years ago, but the fact of their existence was not generally known outside the circle of his family. They were penned at odd times as a matter of recreation and relief from other labors. Some of them were dashed off hurriedly; others embody ideas developed after deep study of the subjects treated. Many of these subjects are abstract in form, but in each case they have been applied to the concrete views of life and to the every-day interests of thoughtful people. At the time these essays were written, no thought was given to their publication. They were laid away, one at a time, by their author, to be brought out, re-read and revised only when his fancy moved him.

Inasmuch, however, as they bring into relief a phase of Senator Rayner's character hitherto unknown and unappreciated, except by those closely associated with him, and since they lay bare many of the most intimate processes of his mind, it has been deemed worth while to preserve these works in book form. They will serve to supplement the volume of addresses published at the same time and under the same auspices.

J. F. E.

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2 ESSAYS OF ISIDOR RAYNER.

power of justice, of goodness, and of mercy, to offset and counterbalance the powers and forces of injustice, iniquity and oppression that frequently succeed and prevail in this life.

The belief in the existence of a Supreme being is an instinctive belief. Without learning, without knowledge, and even without faith, man intuitively believes that there is a God. It is not a mere hope, or a process of reasoning, that leads him to this conclusion. It is an irresistible feeling, an inborn conviction, that the Universe must have a cause and that Creation must have a Creator. There is no necessity of trying to reason one's self into this belief, because one cannot reason himself out of it.

However much we may be in ignorance as to the precise character of the personality that constitutes the cause, the absolute, positive knowledge that a cause ex-

ists and that effect must have a cause, is a self-evident truth and an *a priori* principle, engraven upon the human mind. It is equally a self-evident truth from which the mind cannot escape, that this cause must possess the attributes of justice and goodness and mercy.

Reason cannot conceive of a God who is cruel, wicked and unjust, One who created the world subject to the domination of these evil principles. The mind revolts at and intuitively rejects the idea of a universe created and controlled by a spirit of evil. Without consulting the moral feelings, every faculty of the intelligence spurns a proposition of that sort. If in the scheme of creation the wrong finally overcomes the right, then the existence of mankind and of the world is a fatal blunder, a thought that cannot be grasped or retained by the human intellect.

We are now dealing, not with the object lessons of experience or with science or philosophy, but with the axioms of the human mind. Planting ourselves upon them, let us proceed a step further and enquire if it is possible for an all-just and all-wise Providence to permit and sanction the ultimate triumph of the powers of evil? Can the mind arrive at any such conclusion as that, that God, just, good and merciful, could prepare and ordain laws for the government of nature, and of man, that are unjust, wicked and cruel?

The mind refuses to entertain such a reflection and plants itself upon the axiomatic truths that there is a God, who is good and just and merciful, and that the laws that govern mankind, as a whole, partake of the qualities and attributes of the cause that formulated and established them.

Now, is the world, the present one in which we live, governed by the laws and rules of justice, of goodness and of mercy, as an entirety? Positively not. Do justice and equality exist here, as they should? Are vice, iniquity and oppression punished as they deserve? Are virtue and self-sacrifice honored and rewarded as they ought to be? Is innocence protected, and crime made to suffer for its misdeeds?

Do the lowly and the humble that walk in the paths of honor and of rectitude receive their compensation in this life? And as haughty arrogance and tyranny trample on the rights of humanity, are they made to feel the hand of retribution? Are the pangs of poverty and anguish alleviated, and is wealth, stolen and plundered though it be, made to contribute its portion to those who are destitute and in distress?

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As thousands of pure and heroic beings, amid indescribable torture and agony, have been led to the gates of martyrdom, unwilling to renounce the principles of their faith and accept the creed of their tormentors, do the faggot and the stake indicate that their work is done and their journey ended?

Look at history's panorama, as it comes thundering along, and see if anywhere you can detect an equilibrium that adjusts these inequalities. Can you discern some hidden power that, by the balance of opposite forces, equalizes these glaring wrongs? And as you leave the field of history and examine the unbending laws of nature, are they just and humane or unjust and remorseless? Is the earthquake that sends to the shores of eternity thousands of defenceless creatures, a finality in creation's work? Is the volcano, as it journeys upon its circuit of

death with fiery fury, the consummation of all the hopes and aspirations that are engulfed within its wreck? Is the pestilence that sends forth its angels of death to the homes and firesides of a teeming, prosperous population, the last act intended to give dramatic unity to the phases of human life?

The unbeliever proclaims that all this negatives the existence of a personal, a just and merciful Creator. We say with an omen of unerring certainty, and with the light of incontestible truth, they each and all point to the imperative necessity of an existence beyond this earth, an existence where all these apparent wrongs and cruelties are counterbalanced and compensated for by the rewards, the solace and the happiness of a life to come.

Injustice in this life proves and demonstrates that there must be justice in another. Suffering points to bliss, and un-

merited agony, pain and sorrow, are the harbingers of immortality. Death and mortality cannot be reconciled with the purposes of a beneficent Creator. If death instead of life is eternal, then creation, so far as man is concerned, is without design or purpose. But proceeding upon the assumption of a just and merciful author of our being, immortality becomes a necessary segment of nature's plan, without which it is incomplete, imperfect and chaotic.

What immortality is, where it is, where it leads to, are questions that cannot be answered. It is sufficient to know that man's environment demands a fulfillment not realized on this earth. There is a God. God is just and merciful, and the belief in His justice and mercy carries with it not only a hope and an aspiration, but a natural and instinctive conviction that the mind survives the beating of the

heart, the throbbing of the pulse, and that the soul, the moral mind, does not perish when the chords and keys that gave it utterance are broken.

This belief, born with the first rays of reason, in every life consecrated to some sublime and lofty purpose, becomes a sacred and divine inspiration, an inspiration that grows stronger and stronger as the frail tenement that contains it weakens and dissolves. At the very moment of dissolution it blazes forth and penetrates distant realms, with the radiance of the morning sun.

ORATORY.



HERE are two classes of orators in the world. One does not tell the truth. The other does. The first class is very numerous. The second is very rare. One of the most disagreeable visitations that can be inflicted upon one, is to be placed under the necessity of hearing a discourse from a man who does not believe in his own statements. A man does not deserve to be listened to upon any subject or upon any occasion, if he is not sincere. How can anyone expect to persuade and influence others if he has no faith in his own utterances?

There is no attractive force about eloquence if it does not burn with the fire of truth. There is no artifice about true

oratory. When a man pleads the cause of right and truth he becomes an orator by inspiration. When he is defending the cause of injustice and wrong he is a demagogue, even though he be endowed with the rarest genius.

Real orators have always been men who were engaged in expounding and promulgating some great truth. They need not necessarily be men of great letters, but should be men animated with earnest purposes and strong convictions. Whenever there are radical changes impending in conditions of society or forms of government, through political upheavals and revolutions of public sentiment, orators spring from the body of the people, because these are eras when society is shaken by the tidal wave of truth. When the sea of history runs smooth, when statesmen become diplomatists and principles give way to policy, then truth gives

way to cunning and orators degenerate into rhetoricians and declaimers.

The spirit of oratory ebbs and flows. At times, when it is borne on by the storms and freshets of popular feeling, it rises higher and higher, destroying old landmarks and creating new ones upon the shores of time. Then, as the under-current recedes, it subsides, and there is nothing left except the spray that froths and foams upon the surface. True oratory will not admit of any imitation. When it loses the essential element of originality its power is gone. There may be schools of poetry, but there are no schools of oratory, strictly speaking. A great many eloquent statesmen, divines and advocates have been men of art and culture and style, but the rugged, natural oratory that has lashed into life great popular movements and turned the tide

of history, has not drawn its inspiration from the fountains of learning.

The orations of Pitt and Fox and Phillips and Webster may, perhaps, be read when the orations of Daniel O'Connell and Patrick Henry and Abraham Lincoln are forgotten, but if the language that carried to the hearts of their countrymen the thoughts and feelings of O'Connell, Henry and Lincoln were obsolete and dead, the fires that they ignited will burn as long as human liberty survives. The work that they accomplished will never die. They followed in the track of no model or exemplar. They threw aside the classic guidance of Roman and Athenian schools, and they were great and immortal simply because they were original, earnest, courageous and truthful.

Wherever Providence has bestowed the gift of oratory, it is a degradation and

a crime to misuse its powers in the interest of the oppressor against the rights of humanity. It is a gift that ought not to be purchasable at any price. God gave it to man for lofty, noble purposes, and not as a weapon of duplicity and craft to deceive and mislead the people. It is the motive power that may lead them on to acts of honor and glory, but it is an impious deed to divert this inspiration toward the accomplishment of corrupt and selfish aims. For whatever purposes it is dedicated, whether upon the altars of faith, or the altars of patriotism, or in whatever vocation it may be employed, let it assume a solemn vow that its genius shall be consecrated to the cause of truth, and that it will never defend or vindicate a lie, no matter how potent and popular it may be.

MARRIAGE.



THIS is a serious question whether people who really love one another ought to marry. As many people are not troubled with this affection long after marriage, the question is not altogether a practical one. These remarks are, therefore, inscribed to those with whom marriage has not had the effect of liquidating those outstanding vows and obligations that lovers usually exchange with each other in such profusion.

We will assume for the sake of the argument, as "learned counsel" say, that in almost every instance the sacred pledges at the altar are fulfilled according to the strict letter of the promise. Proceeding upon this theory, the question recurs whether true love ought to accept

the challenge and engage in the duel of marriage, in order to obtain satisfaction for its feelings.

Plato once upon a time made some very wise observations upon this subject, which, however, have not been heeded in the slightest degree. Love, with all the happiness that attends it, generally brings a heavy train of trouble and sorrow in its path. The greatest agony on this earth is to witness hopelessly and helplessly the sufferings and despair of one upon whom are centered all the tenderest affections of the heart.

Men, as a rule, do not permit this feeling to disturb them for any length of time. They may flinch under the shock, but philosophy kindly comes to their aid, and Providence seems to have blessed them with the faculty of speedily recovering from its effect. It is a strange coincidence, but nevertheless true, that the

most inconsolable and distracted widowers, after the lapse of a respectable period, generally find consolation in a second marriage.

Women, as a rule, are the victims of love. They are the sacrifice upon its altar, and the remarkable coincidence is, that they keep on sacrificing themselves at the very same shrine upon which so many of their unfortunate sisters have tried to propitiate the blind divinity. They foresee exactly what is in store for them, but they seem perfectly willing to leave cheerful, happy homes, and enter others, no matter how forlorn and desolate the prospect may be, simply because they do not fancy the idea of being left out of the procession.

To be compelled to march along with a brigade of happy old maids, in the full enjoyment of Platonic felicity, to the inspiring strains of "Home, Sweet Home,"

is considered one of the most heartrending calamities that can befall the race of woman. Now all this would be highly proper and commendable if men who have long ago discovered that Cupid is really blind only in one eye, appreciated it, and were willing to share woman's sacrifices and trials. If there is anything, however, that an ordinary man recoils from, it is from a sacrifice. He has no objection to sacrificing everything around him, if it is offered up by proxy, as it were, but he draws the line on any system that compels the surrender of his own pastimes and diversions.

Marriage can be made the noblest and divinest of all institutions. It can also be made the most abject, servile and degrading. A tender woman can be maltreated in various ways, besides being choked and scalded. A man who claims unlimited freedom for himself and unlimited slavery

for his wife, one who indulges in all sorts of luxuries and practices economy only upon his family, one who permits his wife, whom he has sworn to support, to support him, and through her toil and serfdom supply a fund for his amusements and gratifications, is a tyrant and a barbarian. He ought to be put in the stocks, so that marriageable daughters could view him as they pass and see the bliss that is in store for them.

A great many men are continually vaunting their own admiration, because they support their wives—that is to say, they furnish them with sustenance, raiment and shelter. The law compels them to do that, and they deserve no especial credit for it. What they ought to do as they look upon the consecration that a wife undergoes in their behalf, is to appeal to their conscience and God and advance her condition and carry her bur-

dens in every way possible. Sometimes positions are reversed and a frivolous, petulant woman mars the happiness of the man. This is rarely the case. In almost every suit for divorce that comes before the courts, the censure is upon the man and the fault lies with him. A woman will generally pass through torture and suffering before sundering the holy ties that bind her to her home. She has exemplified this whenever the occasion or emergency has arisen.

Men have offered up their lives by the thousands upon the field of battle, but in the struggle of existence woman is continually offering up her life for man. If there is a mission of mercy to perform, she undertakes it. If there is suffering or distress to succor, her willing hand is always ready. If wretchedness and misery need a comforter, she is present. The faintest whisper of pain brings her as a

pilgrim to its couch, and in the chamber of death she takes her place assuaging the hopeless sufferer with the comforting assurance that there is a home beyond the grave free from the agony of pain. She suffers herself without a murmur or complaint, and the man that would in the slightest degree add to it and increase the anguish that it is her lot to bear, is beneath the level of the brute. If she should happen to possess defects and faults, which every human being has in a greater or less degree, let him compare them with her virtues, and especially with his vices, and every impulse of his better being will prompt him to overlook them and make due allowance therefor.

LIFE.



THE question has been asked, "Is life worth living?"

If it is all of life to live, then the answer is simply "NO!"

No, to the overwhelming number of human souls engaged in the occupations of living. If the question could be put to the unborn and their existence laid out before them, with all its alternate joys and sorrows, its triumphs and reverses, its struggles and sacrifices, its achievements and misfortunes, the answer would come ringing back from millions, NO!

Is life worth living to the homeless outcast engaged in a never-ending battle with the forces of hunger, affliction and despair, by which he is eventually overpowered? Is life worth living to the hopeless invalid, racked by pain and

agony, whose extremest pleasure is a momentary absence of the severest suffering? Is life worth living amidst reverses, disasters and failures that are impossible to overcome even by the most persistent efforts? Is it worth living to the countless millions who toil and labor from day to day for the barest necessities of subsistence, unable to procure the comforts of life for those who are dependent upon them?

No matter what the accomplishment, how great the victory, how lofty the ascent, how sublime and exalted the realization, is it worth the throes and pangs and saddened, cheerless hours that are born upon the journey? If there is not something beyond all this and far above its utmost vision; if there is not to those who nobly bow and bend and toil and suffer an awakening far above the pinnacle attained by earthly hopes, then a

life, no matter how well spent, whatever it may be to mankind, is to man himself a mystery that philosophy cannot explain and reason can not penetrate.

WAR.



THE time will come when war will no longer be engaged in, but will only be read of as one of the crimes of a barbarous age. Nations can be civilized in some respects, and barbarians in others. History affords us numerous examples of this sort, and while we are gradually becoming more and more enlightened and advanced, we still cling to this brutal method of adjusting our differences, without making any effort to devise any other remedy to meet the case.

If an individual offers an insult to another, no matter how atrocious it may be, and the insulted party calls for a retraction, which is refused, and if he then declares war upon the offender, punishing

him in fair and open combat, it is an offense that society condemns. It inflicts its penalties lightly or severely, according to the degree of injury sustained.

But if a nation, that is to say, a multitude of individuals, offers an indignity, no matter how slight it is to another nation, and does not make reparation therefor, the nation that is offended, according to our present code of international morals, has the right to open hostilities. Slaughter and violence upon the enemy are not only justified, but become acts that every true patriot who loves his country should take a hand in and be proud of. They become a heritage to transmit to his descendants.

If two individuals enter into a contract, and afterwards disagree about its proper interpretation, we have appointed tribunals to settle the controversy between them. It would be rather a novel sight

to witness one of them attempting to force his construction of the agreement upon the other at the point of the bayonet. But if two enlightened, God-fearing governments enter into a treaty, and the one should happen, according to the judgment of the other, to violate it, society has concluded that the only cure is to sacrifice human life and to keep on sacrificing it, until one party or the other, through sheer exhaustion of its resources and vital energies, is compelled to admit that it has made an error in its version of the compact.

If an individual happens to appropriate property that belongs to another, we have ordained a method by which the wrong can be speedily redressed. But if a great nation, by a stroke of diplomacy or statesmanship, steals a country, thousands of miles away from its borders, that some other nation claims to have stolen

years before, there is nothing except bloodshed that can determine who is the lawful thief. And in the settlement of this contention it is highly proper and commendable for both sides to massacre and exterminate the unfortunate natives whom Providence has planted there as the rightful possessors of the disputed territory.

It is a great wonder that strong and persistent efforts have not been made to discover some plan that will relieve mankind from the terrible havoc and ruin that result from war. It is certainly right that the experiment should be undertaken. Far more difficult schemes than this have been perfected by the genius of man. Take civilized society as a unit. Why could it not exercise the same control over the nations as it does over the individuals that compose it? Could not the different nations of the earth enter

into a universal treaty providing for the appointment of an international council or tribunal to determine all controversies that might arise among them?

Let this judicial body be composed of the best and wisest men, and let it have its inferior and appellate courts. Let its final adjudications be binding upon those who have conferred jurisdiction upon it. A decision of this sort, the highest on earth, would be obeyed by governments just as individuals obey the mandates of ordinary courts of justice. There would be no resort to arms, because such a proceeding would place the revolting power beyond the pale of civilization. It would be opposed by the whole confederacy of nations which have joined in this international union. The tribunal could be so divided as not to determine cases in which its own constituents are interested, just as a judge now is prohibited from sitting in

a cause in which he has an interest with the suitors who appear before him.

If there was a question at issue between Germany and France, for instance, their judges or representatives in the council would be excluded from passing upon it. Of course, the men who would be selected for this supreme board of arbitration would be men whose purity and rectitude would command the respect of mankind, because the station that they would fill would be the highest in the world. It would be an office whose prerogative it is to secure to humanity the rights of property, liberty and life that God has given it.

Plans similar to this have been adopted in isolated cases, and they have worked admirably, and through them the world has been delivered from conflict and from carnage. If it has been a practical success in one or more instances, what is to prevent it from being a success as a sys-

tem? It is undoubtedly surrounded with difficulties. So is every radical reform. If the principal nations of the earth were to form a convention of this character, the smaller governments would gradually come in.

The science of war and standing armies and death-dealing projectiles, and human sacrifice, and homes made desolate, and cities ruined, and fertile plains made barren by the torch of marauding armies, would rank among the dark deeds of the past. Upon the heads of the illustrious ministers who would dignify this great convocation that would thunder its ultimate decrees in the presence of the assembled world there would come down, not an inspiration from the God of War, but as it did once upon the Sanhedrin of old, the blessing and the guidance of the Jehovah of Peace.

TRUTH.



F TRUTH were alone spoken and performed on this earth, what a different place it would be. If men whose opinions and deeds shape the destiny of events would resolve never to give utterance to a lie and never to practice deceit and artifice upon their fellow-creatures, what a new revelation would dawn upon us. We have had golden ages of arts and letters. Just conceive of the golden age of truth! If the fountains of falsehood were closed and the fountains of truth were opened, how many a running stream that poisons the fields would become arid and waters clear and pure would permeate in their place?

“Thou shalt not lie” is the unwritten commandment that nature, through every

flying moment, reveals to man. Nature does not lie, and science, as her interpreter, defiantly proclaims the truth. But wherever science stops, there falsehood begins. Our progress has been thwarted by countless volumes of false teaching, and if every error and untruth, no matter how well thought or written, in every library of the world, were to perish, what a blessing it would be to mankind.

It is a difficult task to speak and write the truth. A man may commence to publish his opinions upon any subject with an honest purpose to make no statement that he does not at least believe to be true, and the chances are that he will soon find himself constructing theories and arguments that he expects others to believe, but in which he has no confidence himself. We can thus account for a great deal of false philosophy that has been handed down to mankind. Metaphysicians have

been warring with one another for centuries, each one armed with his own theory and wearing his own mask, and the result has been that metaphysics has advanced, perhaps, less than any other science, if a science it may be called.

Celebrated divines have been forcing upon their flocks their own strained construction of theology, and from the time of the prophets until now we have been perplexed with doubts and misgivings upon the elementary points of religion. Historians are in the habit of so perverting facts that it is difficult to discover one who is simply recording the truth and nothing else.

Lately a philosophy of history has been written, emanating from a wonderful mind, but it is built upon a theory that cannot resist the test of criticism. Forty thousand volumes were consulted to prove

that moral ideas retard the progress of civilization. The picture that these great volumes reveal to the inquiring student is that of a profound intellect, endowed with inexhaustible learning, struggling to demonstrate a false theory and expiring in the attempt.

It does not follow from all this that it is always wise to rush the truth upon the world. Ignorance and truth do not assimilate. Truth is not a weapon to be placed in the hands of the ignorant. It is better, perhaps, that those whose moral faculties have not reached a proper degree of development, should not always know the truth. With an uneducated conscience, faith takes the place of truth. An animal subserves its purposes better without knowing its strength, and human nature can oftimes subserve the purpose of its creation better without being bewildered by things it cannot understand.

Therefore, let the truth come gradually; not as a new revelation, but as a new civilization. Every forward step that science takes exposes some great error. The truth is not always very popular, because popularity often means artifice and deceit. Greatness means honesty and truth. If a man is in earnest, he is great. If he is insincere, he is a hypocrite and an impostor, though the world may canonize him.

Providence never intended that man should preach or practice an untruth. It matters not how successful a man may be, if his principles are false, he is a failure. It matters not how unfortunate he may be, if his principles are true, he is immortal. Fame amounts to nothing. A man is famous today and he is infamous tomorrow. Popularity or unpopularity amount to nothing. Today the world launches forth its anathema of hate; to-

morrow it builds a monument of love. Today it persecutes its martyrs; tomorrow it enrolls their names upon the consecrated letters of its faith.

A liar is generally very popular. He is everybody's friend. He is at peace with mankind, but he is at war with eternity. Eternity cannot be deceived. Men may style themselves statesmen and leaders and diplomatists, but they will die and be forgotten. But some poor student working in a secluded laboratory may kindle a spark that will ignite a train of thought that may illuminate the world.

Everything upon this earth is changeable. One thing alone remains the same, immutable—and that is, truth. This, of all ages, is the Messianic age of truth, so signalized by the genius of man and so ordained and consecrated by the wisdom of God.

GOD.



THE best way to find out whether the belief in God is instinctive is to try and convince one's self that there is no God. Strain the reason at every point. Bring every argument to bear against the existence of a Supreme Being that can be availed of. Make up your mind that you will reason yourself out of the belief of God, and the mental struggle will terminate in the overpowering conviction that there is and must be a Supreme Being.

One need not proceed beyond the confines of his own mind to reach a point of demonstration upon this subject. Separate yourself from the aid of revelation, and even the evidences of nature, and commune in silence and seclusion with your own thoughts. See if by any process

of reasoning you can satisfy yourself of the non-existence of a Supreme Creative Power.

If it is possible to do so, leave out of consideration the conception that every effect must have a cause, and imagine, if it is possible, a product that is spontaneous and self-created. Imagine that the universe sprang into existence out of nothing, and still the idea of God in some form or another will find a lodgment in the mind so strong that the greater the effort to displace it, the more firmly it becomes fortified from within.

Now, what does it prove when we see the mind so constructed that, without any appeal beyond itself, we find God as an *a priori* idea, resident in the faculties of thought. It proves either that the reasoning powers of man are not to be relied upon, in this the fundamental proposition of his existence or that they convey

and reflect the truth. It is far easier to conclude that an instinct thus implanted in every human mind and among every race and people is rational and trustworthy, than to suppose that all mankind have had their faculties perverted upon this matter.

Now, there is a step further that the mind proceeds in logical order upon this subject. The very idea of God carries with it the idea of unlimited power and of moral perfection. These two attributes, power and perfection, cannot be separated from the idea of God.

There is another conclusion that necessarily follows from these premises, and that is, that man is responsible in some way or another to this Supreme Being for the acts of his existence. This is also a conclusion that the reason reaches without traveling beyond its own barrier. We cannot conceive that a person has the

right to inflict wrong and perpetrate crime with impunity, or that a life consecrated to God will not find a reward somewhere.

Such a conclusion would be incompatible with the idea of a Divine and Perfect Being. Now, when the mind gets beyond this, outside of the pale of its own convictions of a God omnipotent and of human responsibility to him, then only does it become entangled and perplexed with doubt. When it seeks to fathom the mysteries of the future and of God's personality and the methods of His government, then one mind commences to differ from another, and what was all light before becomes all darkness now.

What does this prove? It proves that it never was intended that man should penetrate these things, but should be content with the proof that God has implanted within him and not attempt to

grope and stumble beyond his allotted sphere.

Schools of philosophers and critics are continually assailing the historical proof upon which rests the various forms of religious belief. Now suppose that the historical data are incorrect and untrue. Let us assume, for the sake of the argument, that every religion is founded upon a myth, and that the evidence of any supernatural intervention in the affairs of this life is untrustworthy and incredible. What difference does this make, and how does it possibly affect the great primary truths around which every religion is centralized?

The foundation of every religious belief is the existence of God, His wisdom and His mercy, and man's accountability for his life upon earth. No scientist has ever yet been able to shake the foundations of this universal creed. What more

than this, is necessary to the intelligent mind? So far as those are concerned who do not reason upon this subject, what benefit does science derive when it impairs the evidence that gives them faith in God and in His moral government?

Ignorance does not reason. It requires visible proof and an appeal to the senses, and the image-breakers accomplish no earthly good by depriving it of the strongholds upon which it leans. Not only is this the case with ignorance, but it can also be truly said that every prop and foothold that science withdraws from the church is an injury that it is inflicting upon civilization.

The agnostic idea of educating the masses to live without faith is utterly impracticable. Faith is a necessary element of man's spiritual existence. Take it away, and we will never be able to supply the vacuum. We need faith.

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There are moments and hours continually in everyone's life when sorrow and suffering would culminate in despair and distraction were it not for the light of faith that burns in the human soul and points the way to the unknown shores of tranquillity and peace. Not a faith in impossibilities and contradictions; not a historical, but a spiritual faith, that believes in God, and, believing in Him, trusts Him, and, trusting in Him with implicit confidence, cherishes the hope that the right will finally triumph and prevail, and that all the suffering and all the sacrifices of this life are but the tests of man's fidelity to Him and the ordained process through which he must eventually pass into the presence of his Creator.

PUBLIC OPINION.



MAN who attempts to follow public opinion may be a temporary success; but he is liable to become an immortal failure. What is public opinion? It is a congregation of minds, whose thoughts tend in one direction upon a given subject for a given time. But as there is no cohesive power or attractive force that can possibly keep all the minds forever thinking in the same way. They soon separate and think differently. What was right yesterday is wrong today, and what is wrong today may be right again tomorrow.

Upon certain essential propositions public opinion can be safely followed, because it has changed often enough to

finally come to a correct conclusion. This conclusion has become so firmly rooted and established, that it does not permit itself to do any more thinking upon the subject. Whenever public opinion stops thinking, then it is a safe guide, but as long as its thoughts are in the process of revolution, beware that you become not entangled in its net. Public opinion can always retract, modify or advance, but it will never countenance a man who has been its bold and outspoken exponent to-day, but who changes his views because it happens to reverse its course on the morrow.

The men who succeed in this world are those of steady, settled principles, who determine upon a line of action and adhere to it without ebbing and flowing with the tide. A man loses caste and favor who is constantly changing his views upon public questions. In fact,

this principle proceeds to a much greater extent than this. Almost every chapter of history is illustrated with examples of great learning, great genius, great reforms and great discoveries spurned and rejected by the people among whom they appeared. "Seven cities claimed great Homer dead, through which the living Homer begged his bread." And ever since that day, the world has engaged in the same occupation of worshipping and idolizing the men who in their own time have failed to receive either homage or recognition.

In fact, for a long time the originator of any important discovery or reform was very fortunate if public opinion did not consign him to imprisonment or death. Even now, the advent of some great truth, either in science or philosophy, is generally greeted with ridicule and derision. The men who have led the revolutions of

thought have in most instances done so against the authority and tyranny of public opinion. If public opinion had been consulted, the earth might still have been flat, the blood motionless in the human body, and professors of philosophy might still have been expounding the doctrines of Aristotle. But the earth moves, the blood circulates, and the *Novum Organum* supplanted the false reasoning of fifteen hundred years, simply because Galileo, and Harvey, and Bacon had a little opinion of their own upon these subjects which differed from that of their generation.

John Huss had some few convictions upon certain matters spiritual, which it was thought best to burn out of him. But he defied the fagot and the flame, and in a short time the spirit that possessed him mowed down the ranks of his persecutors like an avenging Nemesis. Spinoza kept

on writing his "Theological Treatise," notwithstanding the imprecations of the synagogue. And today the monument erected upon the streets of The Hague to this excommunicated Jew attests the feeling of the philosophic world as well as the opinion of posterity.

In the case of Voltaire, who was as great a foe as public opinion ever encountered, we find that the same generation that refused to accord him Christian burial, exhumed his remains, and following the funeral procession as it marched from Romillo to the gates of Saint Genevieve, five hundred thousand persons assembled upon the streets of Paris to witness the placing of his body beside those of Descartes and of Mirabeau.

It is not, therefore, a fair standard to judge men or their actions by the uncertain measure of the public opinion of the hour. One must take into consideration

the fact that the world is filled with envy and with malice, and that when a great thought dawns upon it, instead of accepting it for its value, it belittles and cavils at it. From places that no one has ever heard of, a lot of little minds can be seen peeping forth, whose vocation it is to criticize and carp. And then, after preying upon the reputations of others, they retire to the regions of obscurity from whence they came. They constitute an order of intellectual cannibals who are compelled to subsist upon the intellect of others, because they have none of their own to feed upon.

It is so easy to censure and condemn. The business pays so well, and there is so little opposition in it, that almost anyone can engage in it and succeed to his own satisfaction. When you once commence to run a man down, there are many that are willing to join in the chase.

Your own work will cost very little labor and it is very entertaining, because if the game should escape, you have lost nothing and have had a very pleasant time besides.

Many of our literary hunters do not find sufficient sport in pursuing a great reputation in this way, but they like to be in at the death, so as to assist in the carving and the slicing. For three hundred years they have been tracking the shades of Shakespeare, vying with one another as to who could successfully impeach his title to immortality, as if it made any difference to posterity in possession of the works ascribed to his name, whether Shakespeare was himself or someone else. Byron's sepulchre was haunted by them for a long time, but the world was not intimidated. On the contrary, his genius has enchanted every home where the English tongue is spoken.

Even at this day, a school of self-constituted censors are on the scent of Edgar Allan Poe. Instead of erecting a monument over his neglected grave, they are trying to demonstrate that he was really unworthy of decent burial. In the meantime the weird and matchless harmonies that he created are being translated in every language of the living, and public opinion, poisoned for a time by the scribes of calumny, is reacting, as it generally does. It is now seeking a high and isolated place within the temple upon which to inscribe a tribute to his name.

When one examines the records of men in public life, this principle is found at work with unabated energy. It is a rare thing to find a man thus situated whose motives are not a constant target for the most malignant attacks. In a number of cases there is good provocation. In others the assaults are inspired

by partisan feelings. In yet another they proceed from public opinion, which seems to be in a state of perpetual vibration upon the merits or demerits of those who figure prominently before it.

Conclusions are reached very quickly, and then after a calm survey of the surroundings, it is found necessary to recall them. Verdicts of popular approval and disapproval are set aside. Frequently public opinion, upon the impulse of the moment, makes a rush for an individual and mounts him upon the waves of its favor. Then again he is wrecked upon a smooth sea, when there does not appear to be an ill wind from any quarter. A great many who would be otherwise eminently fitted for the public service, prefer the tranquillity of private life, rather than be buffeted by the billows in this way, or become the slaves of caprice and of fortune.

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The lesson that all this teaches is that a man who feels that he has a mission to perform, however humble it may be, must make up his mind to brave the storm. With honest purpose and persistence, the chances are that he will eventually stem the torrent and will emerge with greater honor and renown than if he had trimmed his sails to every passing wind. It is a hard struggle, but the victory generally compensates for all the vexation that pride endures in order to attain it. When I say the victory compensates, I do not refer to the achievement of a selfish ambition, but to the accomplishment of a great work that inures to the benefit of man, to which the best energies of one's life have been dedicated, and which more than counterbalances all the disappointments and wounds that have been received upon the field where honor and manhood have fought their battle with the world.

FAME.



WHAT is fame?

It is nothing that is worth pursuing. If it comes unsought, it is worth the possession. If it is the tribute that public opinion renders to genius, or courage, or virtue, it ought not to be despised. But if fame itself be the object that is striven for, then the possession of it is not worth the labor that is devoted to acquiring it. A man had better spend his life in the effort to acquire wealth than in an effort to acquire greatness. In each case his life is a mistake and a failure, but in the former he has at least something tangible to show for it. In the latter he has nothing except a vision and a dream.

There are too many people in the world for fame to amount to anything.

If one's fame were coextensive with the limits of this earth, what would it even then amount to when there are so many other earths which it could not possibly reach? Every man is more or less famous. Some are famous within contracted circles, others within larger spheres, and, like everything else, the more fame one obtains, the more one wants to obtain.

Every one has this passion, more or less. It becomes a desire for notoriety, an ambition to be talked about and pointed at, and read about. Nowadays you can buy fame for so much a line. The result is that the public forms quite a different estimate of a famous man from what he really is. Most of the men that are famous in public life have nothing whatever to entitle them to credit or renown.


It is said that poets are born, not made.

It is different with great men nowadays. They are made, not born. There are men in public life whom one would suppose to be of the worst character, according to the report that is spread about them. When you meet them, you discover the falsity of the accusation, which, perhaps, started with some hostile report, and spread on the wings of scandal to such an extent that the unfortunate victim actually believes himself to be guilty of the charges that have been circulated against him.

Then, again, you meet men whom you have been reading about a great deal. You may have been admiring their greatness, as it is pictured in the press, trying, perhaps, to follow their example, and you soon realize that they are vastly inferior to many of your most commonplace acquaintances in the obscurity of private life.

And then, again, you see men today idolized by the people, the center of curiosity and attraction, who, tomorrow depart into oblivion, with not a soul inquiring what has become of them. This is an awful fate, when one thinks of it. It is, however, the penalty that ambition pays for running after and soliciting fame. People ought to know that the fame that lasts cannot be bought or subsidized. While notoriety comes and goes like a passing shadow, the fame that really endures is merely the sequel to a life consecrated to the noblest works and the loftiest virtues.

ELECTIONS.

HE frequency of elections, national, state and municipal, is a great evil. In the early days of our history it was well enough to provide, in the organic law of the States, for frequent elections, as a guarantee of liberty and good government. But conditions have changed. We have passed the ordeal. The trial has been made, and republican government has been found a success. We can now afford to make changes, over which we might well have hesitated in the earlier stages of our institutions.

Frequent elections now, instead of being a guarantee of good government, are one of the principal causes of all the troubles that pervade our political system.

Our whole government has converted itself into a sort of apparatus for grinding out elections. There is hardly a month in the year that an election is not held somewhere, and when they are not actually being held, we always appear to be in a state of preparation to hold one. And if we are not really preparing for one, we are either talking about one that has taken place, or is to take place.

What is the result of this? The result is, that we keep in the field, through sheer necessity, a body of trained politicians, who are the bane of the republic. It is not worth their while to take up an occupation, because they could not become fairly installed in any, before another election would come around, requiring their services. It is not because there is money in politics. No matter what any one may make out of it, scarcely any one ever leaves it with anything left. There

is, however, a certain fascination about the surroundings, the influence and power that public positions carry with them, that act as a deadly charm to those who once yield to the temptation of engaging in it.

There always will be organization and management and leadership in politics, but the problem that we will be compelled to solve in the future is, whether our public affairs cannot be managed with more economy and method and honor than they now are. There are various ways of accomplishing this. One of the surest remedies is to extend the tenure of our public offices, not by making them too long, but by making them long enough to obviate at least the necessity of annual or biennial elections.

There is too much organization and management about politics. The people are intelligent enough, as a rule, to go to

the polls and vote without being constantly disciplined for that purpose. A man who is qualified to hold a public office for one or two years, is fit to hold it four or six. At present we are engaged in a constant warfare of elections. The community decrees a longer rest between the acts. This is a reform that both political parties can agree upon, that those who are in favor of a life-long tenure of office in the business branches of the public service cannot object to, and one that should meet with the approval of every fair-minded citizen who believes that parties exist for the good of the government, and for the benefit of the governed, and that constant changes in the public service do not in the slightest degree tend in that direction.

CRIME.



THE day will come when society will undertake to prevent crime, not encourage and then punish it. We train our fellow-beings to commit crime. Then we measure out to them the severest penalties for availing themselves of the education that we have given them. The strongest language is not too strong upon this subject. Give a man a certain kind of education, surround him with certain temptations, legalized by statute, throw open wide the avenues of sin, let him understand that everything on this side of crime is lawful, no matter how vicious it may be, and that man, by every law of nature, would be compelled to be a saint if he did not become a criminal. Now, what does society do to prevent its mem-

bers from becoming criminals? Nothing, absolutely nothing. The church and the mission and philanthropy and charity, and our reformatory systems, organized through individual effort, do a great deal. The law does nothing. It does worse than nothing. It sanctions and tolerates every evil which brings forth crime, as a natural product, and throws upon religion and humanity the burden of its responsibility.

There will be a great public awakening upon this matter at no distant day. We permit a man to become a drunkard, license him, as it were, to become one. We make a profit out of him for becoming one, and then when he does an act which is the inevitable result of his unconscious condition, we pass statutes, grading off the sort of punishment that he shall suffer for doing that which nothing but the miraculous interposition of

Providence could have prevented him from doing. We say to him: Saturate your brain until it is reeling in delirium. The law permits that. Then, when you reach a condition of insanity, which is also perfectly lawful, should you happen by a blow of death to send some innocent victim precipitately into eternity, which is unlawful, we will cage you, not for becoming a maniac, which you could have avoided, but for doing an act which as a maniac you become irresistibly bound to do. You can go crazy, and the law is with you. But when you are crazy, you must act like a rational creature, and if not, the law is against you.

Again, we permit the minds of the young to become depraved by the reading of a certain kind of literature, which instills its poison into our homes and firesides. With the deadly scourge of contagion, it contaminates wherever it is per-

mitted to enter. It fires the weak intelligence of the child with an immoral train of thought. When in maturer years the fuse is lighted and the deadly curse has done its work, and the models of successful villainy portrayed in the novel and on the stage have been eliminated and the educated criminal passes through the gates of justice, our learned judges wonder how it is that such great crimes have been committed by men who have had good opportunities and have been brought up under such refining influences. There is hardly a solitary square in the heart of a solitary city of this land that does not flash with the signal light of crime. It lures on to death and to destruction, worse than death, the tender offspring of a pure and holy home, the dream of a mother's fervid hopes and anxious care. There is hardly a day when some great judge pronounces sen-

tence upon a hardened criminal, that some family is not plunged into sorrow and despair, and a mother's aching heart is broken.

Public opinion seems to think it is remarkable that so many crimes are committed. It is really remarkable that a great many more are not committed. When society raises a man to become a criminal, and from day to day leads him to its legalized dens, where vice and immorality hold high carnival, it ought to be thankful if in later years its pupil rejects its education and refuses to become a criminal. It is really a very great wonder that we have so very few criminals. Of course, we have thousands of sprightly applicants for criminal honors. They are all the time hovering upon the outskirts and borders of our criminal courts. We ought to be perfectly willing to compromise with them. If they will only

stay out, if they will remain in the gymnasium which society has built for them, in the saloons, the gambling dens, the concert halls, the prize rings, and other resorts where the senses are deadened and the morals subdued, and not come out to avail themselves of the development that they have there obtained, under the fostering protection of the law, society should not murmur or complain.

Now, what will be the end of all this? The end of it will be a reconstruction of our whole criminal code some day, near or remote. Society will come to the conclusion that it owes a duty to the criminal as well as to itself, that a man is the subject and victim of his environment, that it must not content itself with enlarging its prisons and providing new methods of execution. It must strike at the root and the cause. This is a duty it owes to those who are born amidst the haunts of crime,

reared upon its fruit, and who have a right to look to the same society that punishes them, to save them. God never gave society any such rights as it is now exercising. Instead of exhausting methods of prevention, it has not made the slightest step in that direction. Its reform never commences until after the crime is committed. What it should do, and there would be no Puritanical display in the exercise of any such power, is to close up the avenues that lead to crime. Destroy the seeds of poison that are scattering infection wherever they are planted. Turn, by the majesty of the law, the channels of popular education. Let men know that they cannot barter vice in open market, and pollute and defile the character of the community. In other words, whenever society is satisfied that an existing evil will eventually bring forth malefactors and culprits, wait not

for the effect. Strike for the cause without favoritism or mercy, and the result of it will be that we will have far less crime to punish. We will not be an accessory with the criminal whom we are punishing. We will have done a duty imperatively demanded of us by every principle of humanity and enlightenment. The responsibility we can no longer throw upon the church and its ministry, who have not the power to make laws, or compel obedience to their precepts.

STATESMEN.



IF ONE were to annually compile all the great truths uttered by the statesmen of the land, it would be difficult to fill a volume with them. If one were to publish only a digest of all the falsehoods that they told, whole libraries could be kept well supplied. How rarely do we hear a member of a legislative assembly arise and with an unbiased mind, free from all partisan prejudice, proclaim a great truth. It is for this reason that people have so little confidence in the public utterances of politicians, and in the promises and pledges of political platforms.

Men generally enter upon the field of politics for their own advancement, and as a rule they adopt that course which

will promote their own interests. They ebb and flow with the tide. They do not create or change public opinion. They follow it. It has been supposed that those who occupy distinguished positions in public life are above these influences. That is a mistake.

If you were seeking for men of great intelligence, of extensive learning and of pure character, you would make a great mistake if you expected to find them in office. Now and then you might meet with some, but men of this description are generally to be found in the walks and stations of private life. Why is this? Simply because men of thought and ability and honor do not care to make that sacrifice of independence exacted of those in public places. Look back half a century, and see what names illustrated the pages of our political history. What is the trouble now? Have the times degen-

erated? Is there less capacity and courage and integrity among us than there formerly was? Not at all! The system is at fault.

Will these things change? Undoubtedly they will. The life of the Republic depends upon it. Better policies and principles are coming to the front. Surface appearances do not indicate this, it is true, but to the penetrating observer a deep undercurrent is visible in the tide of politics, carrying upon its bosom the intelligence and integrity of the rising generation. Onward the tide will roll, and as the shores are strewn with stranded, rotten hulks, a new ship of state will be launched upon the waters, equipped with the manhood, the courage and the patriotism of the nation.

AMBITION.



AMBITION is a feeling that should not be indulged too far. Moderately pursued, it can accomplish no harm. On the contrary, it is productive of a great amount of good. If followed up and encouraged, inordinately, it is consuming to both mind and body, and is destructive of happiness and contentment.

Tradition tells us Eve was ambitious, and we, her unhappy sons and daughters, are suffering for it to this day. Ambition is never satisfied. The more it receives, the hungrier it becomes. If it acquires a hold upon you, you must either moderate or destroy it, or you will become a helpless victim to one of the most devouring passions that afflicts humanity.

The only sort of ambition that never inflicts any injury is the ambition to be a fool. It is an ambition that is easily gratified, and the reason that a great many people are happy is because they possess this ambition and none other. It is not as easy, though, to be a fool as upon first thought one would suppose it would be. It requires a considerable degree of philosophy to resist the temptations of avarice, honor, wealth and fame and take the world as it is and make the most of it. The question is, whether the genuine fools are not those who fall a prey to these temptations.

There is no man that ever lived who gave loose rein to his ambition, that it did not run away with him. History records no instance of worldly ambition truly satisfied. Every upward, onward step means not rest, but a longing for more, and the greater the accomplish-

ment, the greater the desire to accomplish something beyond. You can appease almost any passion on earth easier than this.

The greatest soldier who ever won a great victory is as far removed from the object of his ambition as he was when for the first time he breathed the fire of battle. The greatest statesman who shaped the destiny of nations is at as great a distance from the realization of his hopes as when he first entered the arena of diplomacy. The scientist who has discovered a hundred truths has only been taught the lesson that there are hundreds more that never will be found. A man who has accumulated a fabulous fortune, far beyond his remotest expectations, is more insatiate than the pauper who has no raiment to cover his body and no shelter to keep him from the storm.

The dying sinner who has nursed and fanned ambition's flame into lust for

power, eminence and renown, looks back upon the tide of a misspent life, and would willingly exchange it all for the faintest glimmer of peace and repose in the world to come. And so the great precept that is inculcated from it all is this: possess ambition in a reasonable degree, subordinate it to the acquirement of some great, praiseworthy object in life, an object that elevates yourself and elevates mankind. When that is accomplished, by steady steps, accept your lot, and you will find at the journey's end that one good deed done unto others is worth a whole life of deeds sacrificed upon the altar of self-love.

LAWYERS.



CELEBRATED writer, in an irreverent spirit, propounds the conundrum, whether it is possible for a lawyer to get to heaven. Another writer assures us that of all professions, the legal profession has the largest representation in the halls of perdition. And still another thinks that the poet made a great mistake when he said, "An honest man is the noblest work of God." He should have said that "An honest lawyer is the noblest work of God."

A discussion has just taken place between a learned divine and a learned jurist as to whether it is possible, under any circumstances, for a lawyer to be honest. In a treatise that has been large-

ly circulated, the author gravely asserts that a lawyer is dishonest just in proportion as he is faithful and zealous in the interests of his clients.

A profound philosopher has proven to his entire satisfaction that every system of jurisprudence is founded upon artifice and falsehood. In support of his theory, he has cited the fact that a single statute passed during the reign of Charles II, intended to prevent perjury, had the effect in one year of making liars out of forty thousand people, who would otherwise have been truthful. This is an intelligent opinion that we are quoting from. When we descend to the people at large, we actually hear of a person who, when asked by the professor of a law school why he had selected for his son the profession of the law, replied that he thought his son had a talent for it, as he was never known to speak the truth.

Now, what has given rise to this peculiar condition of the public mind upon this subject? It is this simple fact. The people are willing to judge of the profession by the standard of those who are degrading it, and not by the standard of those who are elevating it. There is no vocation or profession that man follows or pursues that affords greater opportunities for truthful conduct than the profession of law. There is no occasion or emergency in its practice that will ever justify anyone in advocating or defending a lie. The best rule that can possibly be followed is that lawyers always give honest advice to their clients. There would be fewer clients and less law if this rule were adopted, but this would undoubtedly be a great blessing to the community.

There are two standards of legal morals in the profession, and, strange to say, what is right in one branch is wrong in

another. It is a lawyer's duty to defend a person charged with crime, even if he is satisfied in his own mind of his guilt. He should do it truthfully and honorably, and it is his right to avail himself of every legitimate line of defense, and of every so-called technicality of the law. He must take the system as he finds it. He is practicing, not making law. If his client is technically innocent, it is his duty to acquit him if he can, though the client be morally guilty. Any other rule would lead to injustice and oppression. He has no right to consult his own feelings when life and liberty are involved. He must try his case according to the law and the code, and if the law and code acquit his client, he has no right to assume a person's defense and then help to convict him.

In civil cases another rule ought to govern, and that is this: a lawyer ought

never to advise a client that he has a good case, when he feels and realizes that he has a bad one. Here is where all the trouble takes place. The overwhelming number of cases that are tried in our courts ought never to be tried. When a person seeks professional advice whether to institute a suit or to contest one on his part, he ought to be told the truth, wherever it is known.

Of course, in some cases it is impossible to foresee the result, but a large majority of them are either won or lost before the case is begun. To accept a retainer in a hopeless case is dishonorable. To advise a contest when there is an absolute certainty of defeat, and permit a client to incur the vexation and annoyance of an expensive litigation, is simply dishonest. How absolutely groundless are a large number of complaints that are continually brought before the courts!

Their calendars are flooded with the most absurd and vexatious suits. Why is this? Simply because counsel have accepted fees in cases that they realize cannot be won, but that they are bound to go on with because they have been paid to do so. The books are full of cases that only have one side to them, and our appellate dockets abound with appeals that never ought to have been taken.

Our courts day after day are wasting the public time and the public money in hearing the most trifling controversies, which counsel could easily settle if they would only take as much pains in trying to avoid litigation as is often done in trying to promote it.

Now, there is another principle that must be alluded to. The practice of law affords a wide field for bringing into play the highest traits of character and for the fulfillment of the most honorable ambi-

tion. Every client and every case brings with him and with it the opportunity of doing good, the opportunity of throwing all the learning and all the zeal that one possesses, upon the side of truth, and against injustice and oppression.

What more elevated calling can man pursue than to vindicate the right at all hazards, and pursue the wrong with unflinching purpose and determination? Where does the occasion for doing this present itself to so great an extent and in so practical a manner as in those contests between right and wrong that are constantly taking place before the tribunals of justice? Here is the spot for the exercise of the highest talent. Here is the place where learning always tells and ignorance always falters. Here is the place where men are truly measured, where the empiric and the impostor are relegated to the rear, and true ability, with steady

step, advances to the front. To succeed requires constant vigilance and assiduous devotion, and in this pursuit no one can succeed who regards his profession as a trade of tricks and arts and subterfuges. He alone has true success who will scorn for the sake of victory to practice a deceit or impose a falsehood upon a court or a jury, who will refuse for any price to profit by a lie, who will search for truth, and when he finds it maintain it with all the zeal that God has given him. When he finds a falsehood, will clinch it and expose it with intrepid aim. This can be done in almost every case, because there is hardly one of them that does not reveal upon one side truth struggling to assert itself, and upon the other side a cringing lie, afraid to stand erect, but hoping by snares and stratagem to achieve success.

LIARS.



LIAR forms one of the most interesting subjects of study in the whole field of human nature. Some liars are not worth studying. They are the same kind of liars that have been upon the earth from time immemorial, and there is nothing attractive or original about them. The modern liar, however, is *sui generis*, and is peculiarly a product of an advanced civilization.

There is scarcely any department of human ingenuity in which we are not progressing, and lying has kept pace with the rest. It is to some extent a science, and it frequently requires a great deal of talent to properly cultivate and master it. Some persons who try very hard to be-

come liars, do not succeed, because they lack the skill and the talents that are gifts of nature. Others succeed without any effort or trouble, and achieve their greatest renown and distinction without any toil or labor.

Some persons work for a whole lifetime at this business and make a complete failure of it. Others thrive and flourish with an ease and facility that is simply marvelous. I do not mean to say that a man may not become a liar by hard study and constant practice, but I do say there is so much competition in it that one must possess a great amount of vigilance and enterprise, if he expects to prosper.

There is no trust or monopoly about lying, because the supply always exceeds the demand, and there is no need of placing a protective duty upon it, because the home market can hold its own in the markets of the world.

One meets with a great variety of liars in this world. Some are born liars. With them, the law of heredity prevails. They inherit the truth, dwarfed and deformed, and the disease is incurable. It is beyond medical or moral remedies. Then there is the liar who has no genius at all, but by steady perseverance and consistent practice has become an expert in the art. He has made a study of it as a science and has adopted it as a profession.

There is the amateur liar, who lies simply as a matter of amusement and who has amused himself so incessantly in this way that he can no longer distinguish the truth. He simply persists in it as a matter of habit, and because he cannot help it. There is the roaring, raging liar, who overwhelms you with a perfect avalanche of lies, pouring them in thick and fast, until he pauses from utter exhaustion.

But of all liars, give me the political liar. He is the select product of our institutions. He studies his profession by day and by night. In his vocabulary there is no such word as fail. He escapes from one place of refuge and shelter to another, defying pursuit and evading capture with a dexterity that is utterly bewildering. It is beautiful to watch him in his evolutions. It makes the heart rejoice to see him as he escapes from the torment and retribution that surround him.

When it comes to making a promise, the political liar is there. When it comes to affirming that he never made a promise, he is ever present. When it comes to making two promises of the same thing, he is on hand. When it comes to making a dozen promises, each in total conflict with the other, he is forthcoming. And when it comes to extricating himself from all his promises and fulfilling that which

he never promised, he is equal to the occasion, and not in the slightest degree disconcerted by the emergency. He likes emergencies, because they afford him the opportunity of exhibiting the craft and the cunning of his trade.

All politicians are not liars by any means. On the contrary, the majority of them are inclined and prefer to be truthful. They are compelled to lie because a large number of persons, who are continually asking favors at their hands, prefer a lie to the truth, and they are generally accommodated. This is strange, but it is absolutely true.

As a rule, a person who is an applicant for an office likes to be told that he will get it. If you tell him the truth, the chances are that he will not believe you, and if you lie to him, he will take your word. He prefers to have a false hope held out rather than meet with a candid

and honest refusal. If you treat him frankly, he will question your sincerity. If you deceive and delude him, he will have the utmost confidence in your integrity. As a result of this condition, he generally gets what he wants. A pledge is broken as soon as it is uttered, and a promise is violated as soon as it is made.

Politicians are accommodating, and generally adapt themselves to their environment. The character in which they appear depends entirely upon their surroundings. Of course, a man whose motives are pure, and who is moved by proper principles, will care very little what people think of him. He will tell the truth at all hazards and at any sacrifice, regardless of what anyone may expect of him. The consideration of disappointing people or of making enemies of them has very little effect in shaping his policy.

It is refreshing to come into contact with a perfectly truthful person. This one virtue alone atones for a great many vices. We can forgive a man's delinquencies if he will only own up to them. In life's struggle one soldier of truth is worth a whole battalion of liars. A day spent in telling the truth will prove a wholesome anodyne at night, whereas a day spent in lying will rack the conscience with remorse and restlessness. Truth is the best cure on earth for insomnia. People suffer with sleeplessness because they will not adopt this remedy. A person who has lied all day, either in his business or in his profession, or in politics, cannot rest at night, because his brain is busy inventing a lot of new lies for the next day as an escape from those that he has just told. If you can instill into the mind of a child the principle of truth,


you will have accomplished more than all the education that you can give it.

Now, how would it do for us all to tell the truth? At first we will not recognize each other, without the paint and powder, the artifice and deception that we have been applying to ourselves. But after a while we will become accustomed to the change, and it will be pleasant and cheerful to see each other as God made us and nature intended us, truthful, honest and courageous, rather than false, treacherous and deceitful, as we have made ourselves.

Superstition has been swept away by learning and by science; barbarism, by civilization; slavery and despotism, by intelligence and free thought. Let us unite in solid column against the liars, wherever they are, in business, politics, in the professions or in the pulpit. They will outnumber us, but they will gradually

be routed, because one warrior girt in the panoply of truth is the equal of a dozen cowards clad in buckram lies. The moment that their ranks are broken, they will give way. They will never rally again, because there is no cohesive or attractive force about a lie. Strike it, and it will retreat. Wound it, and it dies, and when it does die, it dies forever. Through all the ages history has never yet recorded upon any of its pages the miracle of a resurrected lie.

THE PRESS.

O DIFFICULTY is encountered at the present time in reference to the liberty of the press. It has entirely too much liberty, and a portion of it is abusing its privileges to a great extent. Anyone can publish a paper daily, weekly or monthly, according to the amount of his funds, and with the exception of taking his chances upon a libel suit, which rarely results in anything, he can say whatever suits his fancy, without regard to truth, about anybody whom he may select or light upon.

This statement is not overdrawn. On the contrary, it is putting the case very mildly, and there is no limit whatever to this abuse, except the publisher's con-

science and sense of propriety. The weapon is in his hands, and he can use it, without mercy, upon the innocent as well as the guilty. Sensational journalism avails itself of this tremendous power for evil, and fills its columns with whatever will pander to a depraved public taste, regardless of the injury and suffering it may inflict upon those who happen to become its victims.

The individual has really no remedy. A suit for damages, even if successful, will not compensate him. Criminal proceedings have, in a number of the States, become practically obsolete, and a retraction or an apology for the wrong committed only makes matters much worse by bringing the original charge into greater prominence. The plan of whipping the editor, which was once in vogue in the early days of the Republic, has become inconvenient and sometimes dan-

gerous. It is difficult to carry into execution, because in case of metropolitan papers, you might journey from apartment to apartment, and chastise a dozen or more of the wrong editors before you finally come across the one who was really responsible for the obnoxious article.

It is inconvenient, because you are generally brought into a police court and are admonished, in the nature of a fine, that you should have pursued your legal remedy. It is dangerous, because sometimes you encounter a fighting editor, who is employed for the very purpose of toning down just such an individual as you happen to be. So you are without a remedy save one, and that Providence seems to have sent to innocence as its only relief from the injurious results that would otherwise proceed from malicious attacks of this character. And that is this: In the

multitude of libels that are published daily, each one is generally forgotten by the time the next one is published, and a man who wakes up in the morning libeled and outraged to the point of desperation, can retire at night with the consoling reflection that someone else will step in his shoes the next day, and he will entirely fade from the public mind before he has had even sufficient time to cool down. This is a glorious thought, and a true lover of freedom ought to be willing to lose his character and reputation for a day in order to properly sustain the liberty of the press. When a great principle is to be maintained, individuals must often be sacrificed. This is a bad thing for the individual, but it is a good thing for the principle.

Now, fortunately, all journals are not sensational or venal. An independent, aggressive press is one of the greatest bul-

works of our institutions. No fault should be found with a journal that pursues the closest scrutiny into every department of public and official responsibility. The people look to the press as the greatest safeguard against official corruption and dishonesty. Its freedom will be upheld by the power of public opinion so long as it truthfully exposes and condemns the great crimes and wrongs that are daily brought to its notice.

It can strike at every corrupting influence that appears in places high or low, and its services in behalf of truth and honesty will always receive the approving verdict of the public. No individual in any official station can expect to escape its censure or criticism, if his conduct does not measure up to the full responsibility of the trust that he is administering. No one would want to abridge the unrestricted liberty of the press in the

slightest degree in this regard. There are papers in this land that could be named which have done as much to maintain the cause of good government and constitutional authority as the framers of the Constitution did themselves. There are papers whose editorial columns are not for sale and which cannot be bribed or subsidized by patronage. There are others that are the venal mouthpieces of rings, of corrupt combinations of centralized wealth and of public plunderers whose attacks are always aimed at honest enterprise and honest men. There are others again whose ribaldry is a continual offence against public morals, whose sheets are for sale to the highest bidder, which are never on the side of justice, because it does not pay, and which are always on the side of the influential malefactor, because he can afford to divide his booty with them.

With the two latter classes of journals it is a misnomer to give the name of liberty to their unbridled license. It would be the highest liberty to crush them to the earth and to suppress them by every lawful means. In the absence of legislation upon the subject, the people will draw the line. They can be deceived for a short time, but not forever. The press that libels and defames honest men because they interfere with the dishonest schemes and enterprises in which it is engaged, will go down, and there will survive that liberty of the press that proclaims the truth with words of fire, that swerves neither to the right nor to the left, that knows neither friend nor foe, and that in freedom's battle always stands for freedom's rights against oppression's wrongs.

SLANDER.



THIS is a great mistake to suppose that woman has a monopoly of slander. In a gossip race between the clubs and the lunches it would be difficult to foresee who would come out the winner. Women as a rule can talk much faster than men, and can, therefore, get in much more gossip in much less time. They lack the *recherche* style, however, and the studied elegance in which high-toned gentlemen indulge when they are left to themselves and removed from the danger of female interruptions.

Upon these occasions, when the great and wise assemble to enjoy mirth and merriment, as an offset to the brain-fag, one may look all around the festive board

and fail to discover any legend or motto akin to that which says "Thou shalt not bear false witness against thy neighbor." When women have gotten fairly to work upon an unlucky sister, they do not violently rend her to pieces. They proceed cautiously and tenderly. They are charitable enough to appreciate the fact that there are others who are to follow them and who would also like to analyze portions of the subject. But men, when they have secured a victim, dissect him so unmercifully that his nearest relative would scarcely be able to recognize a remnant of his remains.

If there were theological colleges that purchased human reputations, as medical colleges purchase human bodies for scientific purposes, the reputation of many an eminent citizen, after it was delivered from a clubroom dinner, would not be worth the expense incurred in carting it

to the doors of the university. It must not be supposed, however, that men engage in this sort of frolic with any sort of malevolence. On the contrary, the more they disjoint a friend for an evening holiday, the greater their attachment for him. The very next evening they will cheerfully extend to him, or what is left of him, the hospitalities of the occasion, and invite him to join with them in serving up some fresh sacrifice for the banquet.

It is refreshing sometimes to observe the vivacity of the guests who regale themselves in this fashion at these intellectual feasts. They are utterly unconscious of the artistic manner in which they have been carved up the day before. How would it do to commence some slight reform in this department of social intercourse? This appears to be the era for reform in matters political and economical. How would it do for some ven-

turesome spirit to suggest that we take as our model the clubs and gatherings of our ancestors about a century ago? It was their custom to converse upon arts and letters, and other kindred topics.

There is no telling how much latent genius is slumbering within the classic walls of some of our fashionable clubs. We plead for its emancipation. The time has come when the trenchant wit and the profound utterances that distinguish these assemblies should penetrate the light of day. It is all very well for doctors to prescribe as a panacea for the brain-fag and for soft brains the "cool, sequestered vale of life." But genius owes a duty to the world which should not be dissipated in this way. We have had frightful examples of this in the country churchyard, strewn over as it is with "village Hampdens" and "inglorious Miltons." The time has come when the philosophers

and the statesmen and the satirists who frequent these haunts of wisdom should no longer "shut down the gates of mercy on mankind."

Instead of slandering and ridiculing each other, let them ridicule the world. Expose its follies and its vices. If they will just lash it as they lash one another, there is no telling how many Swifts and Steeles and Addisons one may be able to gather up within their walls. It is really a shame that society should have no record of their brilliant observations. We earnestly invite them to emerge from their retirement. Let them shine for mankind, and not alone upon a radiant and exclusive circle of the chosen and select. Nature bestowed rare gifts upon them for universal use. If they would only give the public the benefit of them, the lunch and the tea and the club that are now merely rendezvous for the distribu-

tion of scandal and gossip, might become the means and instruments of bringing about another golden age of letters, an age that would eclipse the days of Louis and Elizabeth.

IDLENESS.



VERY human being is brought into this world for some purpose. Every animal, reptile and insect subserve some object. It is difficult to understand exactly what particular benefit hyenas, boa-constrictors and venomous spiders confer upon mankind, but it is still more difficult to understand why they were created at all if there was nothing worth while for them to do on earth. Perhaps they were self-created, as some theorists would have us believe, and are here because they cannot help it. This is more difficult to comprehend than the other theory.

Imagine a world created by necessity, a world that could not help beginning as it did, and cannot help progressing as it is. Well, it may be asked, what connection is

there between theories of this sort and idleness?

I would connect them in this way: If man is really nothing but a sponge or a mole or a clam, there is no necessity of his trying to advance beyond the condition of his ancestors. He might simply let well enough alone.

If he was, however, created for a given purpose, then it is his duty, even if not his pleasure, to exert all his faculties toward attaining the object of his creation. If all that man accomplishes is to be eventually destroyed, there is no incentive for his trying to accomplish anything. If he is only a link that might be entirely missing at some future geological period, what is the reason for this constant agitation and restlessness? Why strive for a goal which leads to a precipice and an abyss, instead of to higher things?

Pantheism, materialism, agnosticism, call it what you will, leads philosophically to inaction and indolence. Immortal men to whom science owes its greatest discoveries, and philosophy its profoundest thoughts, were really not unbelievers at heart.

They may have led the public to believe that they were doubters for the reason that philosophers and scientists often write a different language than that which they think. The truth is, that all of them had at least a vague feeling that there was a higher destiny awaiting man, and that the problem of his existence was not fully solved.

Even Voltaire and Hume, who laughed at everything, would have laughed most heartily at the idea of having their pedigree traced back to an orangoutang or a Samoan ape. The work of this world has been performed by men who look

forward and not backward; upward and not downward; into the future, with its mysteries and possibilities, and not into the darkness of the past.

What difference does it make to man who his progenitors were a thousand years ago? The question is, what will there be to indicate that he has lived a thousand years hence?

God never intended that man should fret and speculate about where he came from or about where he is going. If it had been intended that he should know this, he would have found it out long ago. His mission on earth is to work in a humble or a higher degree, according to his endowments. He is to work steadfastly and cheerfully and, above all, honestly, paying no attention to what the world will say. It may deride you. It may crucify you today and canonize you tomorrow. Select your work. Cling to it.

Shed upon it all the light that you have and that you can obtain. And in the end you will master it.

A man had better be anything than an idler. It is far better to have his mind centered upon an object than centered upon nothing. A mind centered upon nothing is a vacuum. Man was placed on this earth to work. If he was not placed here for that purpose, he was not placed here for anything. Let him take up one subject and devote himself to it, not to the exclusion of everything else, but paramount thereto. Let it be a subject of interest to him and one to absorb his talents and capacity. The chances are that he will be a success.

It seems that half the world is idle and that the other half is compelled to work twice as hard to support the whole. Every man should be compelled to follow some lawful occupation, to be a producer

and not merely a consumer. A crank with a hobby, for instance, is one of the most useful persons on earth. A crank is seldom idle, and a hobby always dies with its harness on. Almost every great man is a crank to some extent.

The span of the longest life is brief. Every hour counts, and no moment that is lost can ever be recalled. The habit of idleness grows until it becomes a master and you become its slave. Like every other bad habit, it coils and fastens itself around its victim until escape becomes impossible. A wrecked life is the penalty that it exacts.

INJUSTICE.



TH E R E is so much injustice done in this world that the human mind often stands aghast in contemplation of it. It has been proclaimed upon high authority that all men are born free and equal. This is a mistake. It might have been intended that they should be born free, but it was never intended that they should have been born equal.

There is nothing but inequality among men, social, political, religious and financial. In religion, for instance, hundreds of conflicting sects and creeds are struggling for supremacy. And back of them all is a sect that Providence is said to have selected thousands of years ago as its chosen people.

The balance of humanity has gotten even, however, by completely rejecting these people and by denying them equal rights and privileges wherever they may wander. This seems peculiar, too, when we reflect upon the fact that a particular people should have been selected by God to uphold Him before the nations of the earth, and yet for centuries should have been subjected to oppression and punishment for doing only that commanded by Divine decree.

But the select people have evened it up with the remainder of the world. They may not have converted mankind by their method of teaching and preaching, but they are leading in the world's business affairs. They are teaching many scientific truths. They are making great discoveries. They are foremost in those pursuits involving intellectual superiority and advancement.

In other words, though the select people have been trampled upon and maltreated through the ages, they have sundered their chains and triumphed over their sufferings.

PASSAGES.

Is the world a voluntary creation?
The answer to that question would solve
the riddle of the universe.

* * *

Is the mind ever entirely thoughtless,
inactive and unconscious? The answer
to that would tend to settle the question of
immortality. Metaphysics cannot accom-
plish it. Natural science may.

* * *

A person does a criminal deed who
tries to weaken any one's faith in religion.
The most incredible system of religion is
better than none at all.

* * *

Millions of people have lived and died
with no time to attend to their spiritual
wants, and with no apparent object to
subserve on earth.

The reasoning mind cannot grasp the idea that the world was a voluntary creation. The act that brought the world into existence must have been subject to and circumscribed by law.

* * *

The question is often asked: What is a miracle? The answer is a very simple one. Every event that ever took place on the earth is a natural event and can be traced to a natural cause. Those that cannot be so traced, never took place.

* * *

Every optimist is not a fool, but I never knew a fool who was not an optimist.

* * *

There is not a perfectly healthy body in the universe. And if there is no such body, why should there be a perfectly healthy mind?

* * *

There is but a thin line of separation between genius and insanity.

Spinoza, perhaps, came nearer the truth than any other philosopher. The only trouble about his conception is that it does not explain the intelligent design and purpose that manifests itself in many parts of creation.

* * *

The most marvelous mystery of creation is the fact that man should never yet be able to discover the object of his creation.

* * *

Conscience is the universal religion of the soul. Some persons have no conscience. The faculty is benumbed or dead. To those who have and follow it, there is no fear of the future.

* * *

Truth calms the soul, but one falsehood begets another until the whole moral nature succumbs to the venomous brood.

Teach children the pure precepts of religion. They will philosophize soon enough.

* * *

There are two kinds of love. One is insanity. The other is the profound love that a man should bear his children and the devotion he should feel for his wife—the partners of his sufferings, his sorrows and his joys. The latter sort is generally preceded by the love I have called insanity.

* * *

The greatest life on earth is the life of negation, of self-sacrifice, of charity, of human sympathy and of unselfish deeds.

* * *

Give me men of hearts. There are plenty of cold-blooded and brutal men of brains. Give me those whose hearts respond to the sufferings of their fellow-man.

Charity is the greatest of all religions. It is a church in which we can all worship, and the altar before which we can all kneel.

* * *

I have little hope that all great mental discoveries will come to us through the channels of metaphysics. We must look to natural science for results.

* * *

I doubt if there will ever be another Shakespeare so long as the English language is spoken or written.

* * *

Could creative power have been invested with omnipotence, would omnipotence have created the world as it is with its imperfections at every point?

* * *

One thing is sure. Creation shows intelligence and design, though circumscribed by law. And can design and in-

telligence be merely the emanation of matter?

* * *

The heaven of rest is a glorious conception. After the struggle is all over, and love, with all its pangs and suffering and affliction, have had their day, then—the Heaven of Eternal Rest.

* * *

The love that does not suffer for those whom it loves is the love of a brute, not of a man.

* * *

In view of the inequality between the rich and the poor, between surfeited wealth and helpless, hopeless poverty, it is a wonder that the spirit of anarchy is not more prevalent in the world.

* * *

I enjoy with all my heart the happy fool who, from dawn to dusk, can wreath his face in smiles and giggles.

If every great orator, statesman, preacher and author were to kindle into flame the sparks of truth that slumber in their bosoms, not smother and suppress them, what an illumination we would have!

* * *

The advance of happiness and contentment does not keep pace with the progress of civilization.

* * *

Men who have been worshiped after death are often men who were spurned and ridiculed while living.

* * *

A raging pestilence does no more harm than the tongue of gossip and slander.

* * *

We may, in this country, be able to tolerate an aristocracy of blood, but from a vulgar and illiterate aristocracy of money, may Heaven deliver us.

A painted, powdered, glazed, dyed, puttièd and enameled woman must be a horrible conception to herself when she is all alone.

* * *

What a blessing is a dreamless night. Dreams seem to be but the rehearsal of sorrows that are past, or a vision of sorrows to come.

* * *

Beware of the man who is smiling all the time. Smiles do not always extend to the heart.

* * *

Never mind what a man's religion may be. If it leads to a pure and honest life, do not mock or scoff at it, however unreasonable it may appear.

* * *

It is an easy task to philosophize over the troubles of others.

As the soldier does the fighting and the general gets the glory, so in every department of public service, the subordinate does the work and his chief receives the credit.

* * *

The finite mind cannot grasp infinity or eternity.

* * *

The most heroic order ever issued by a military chieftian, was the command of Campbell to his line of Sutherland Highlanders: "Men, there is no place to retreat. You must die where you stand."

* * *

The genius of silence is one of the greatest gifts of nature.

* * *

Men and animals may be classified as follows: Those who serve a good purpose. Those who serve a bad purpose. Those that serve no purpose at all.

When my time comes to quit this earthly tenement, I would pray of my Heavenly Father that I may be permitted to do so upon the shortest notice, because I have tried to be in daily preparation for the summons.

* * *

In the battle between my heart and my head, my heart has always conquered. I could have done many things I have not done had it been otherwise.

* * *

If I should be told that I could be gratified in any single wish, I would say, let Providence give me the strength to bear any suffering that comes to those I love. My own suffering I hope to bear with resignation.

* * *

I envy those who, with crushed and broken hearts, can laugh and smile.

The worst despots who have ever lived are those who have tried to shackle the human mind.



